

THE CLOSE  
**HYPOCRITE**  
*DISCOVERED;*

Or a true

Description of the Life and Person  
Of Cap. *Taylor*, in the City of *Hereford* :

Being A

Vindication of Mr. *Rich. Delamain*,  
Preacher in the said City, and Pastor of a  
Congregated Church in the said County ;

In answer to a

**SCURRILOUS PAMPHLET**  
ENTITLED

**Impostor Magnus.**

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Faithfully related, and Published for the satisfaction of all good people.

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Prov 17.15. *He that justifieth the wicked, and condemneth the just, even they both are an abomination to the Lord.*

Prov. 10.18. *He that dissembleth hatred with lying lips, and inventeth slander, is a fool.*

2 Pet 2. 11. *The Angels which are greater, both in power and might, durst not bring a railing accusation.*

Prov. 14.16. *A fool, rageth and is confident.*

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L O N D O N Printed, 1654.

HYSON

COGNAC

CHAMPAGNE

BRANDY

WINE

GIN

VERMOREL

CHERRY

STRAWBERRY

FRUIT

COGNAC

CHAMPAGNE

BRANDY

WINE

GIN

plain





## *To the Christian Reader.*

Dear friend,

**T**He accuser of the brethren hath but a short time to continue; Is altogether restless, Therefore as the Apostle hath it, *he seeks whom he may devour*, or destroy: Nay, rather than he will want something to do, he will do what he can, either by himself or his Agents, to defame, disparage and disgrace: especially men that he knows are his greatest enemies, as being most eminent in spiritual wisdom and understanding, and the most able to discover his cunning flights; take heed of such, their mouth shall be as full of Scriptures to back what they say, as the Devil was to Christ when he led him into the wilderness to tempt him: You may see the likeness of the old Serpent the Devil in the Author of that Calumnious Pamphlet, called *Impostor Magnus*; whereto this ensuing discourse is an answer, alledging *Jude* and *Peter*, the word of truth, to justify him in his lying assertions,

which he gives you to understand at second hand by reports and hearsays, as himself confesses, knowing nothing on his own knowledge; Indeed those Scriptures might wel be applied to the Pamphleter himself, *Captain Taylor*. It being not a little known what inveterate malice he had both against the Parliament, and especially the Army, and against the Lord Protector, speaking great swelling words against those then, and now in Authority: But I shall say no more, but leave him to stand or fall to his own master. Wishing Grace, mercy and peace to all those that love the Lord Iesus Christ in sincerity.

Whose I am, and shall ever be, to  
serve in truth for Iesus sake all that  
be by faith the servants of the Lord.

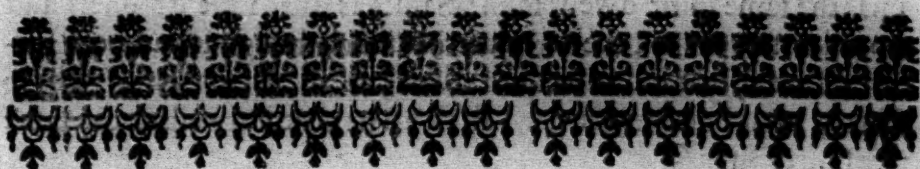
G. N.

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The

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## *The close Hypocrite discovered, &c.*



Being in the City of *London*, met with a Pamphlet made by *Silas Taylor* of *Hereford* (As may be sufficiently proved, though his name be not at it) called *Impostor magnus*, or the Legerdmain of *Richard Delamain*: And having perused the said Pamphlet; I found a company of invective speeches, fomented by the instigation of the Devil: I chuse so to say, Because upon my personal knowledge, I know the most of them to be lies, as in reference to this present time, and almost two years upward, my acquaintance being no longer. And if the Pamphleter himself had such a personal knowledge of Mr. *Delamain*, and of his conversation, as he pretends to have, he cannot be ignorant, But that those Errors which Mr. *Delamain* might have been tainted with, he hath reverted from; And did upon mature Deliberation, and due consideration renounce them all along since, and after some experience of time, of his soundness in the faith, was approved as a man fit and able to Preach the Gospel, as may be proved, the adversary himself hath often acknowledged; And by the first Church Congregated together in *Herefordshire*, (Mr. *Tombs* his Church being since) they chose the said Mr. *Delamain* to be their Pastor; And doth to this day continue as Pastor to them. And whereas the adversary is pleased to say some of his Church are fallen off from him, he is much mistaken; it is not from him, but from the Church; And that in point of Baptism, and those very few; notwithstanding which, they rather encrease then decrease.

There are several things the adversary is pleased to insert as Errors. Sure it is for want of the Spirit to distinguish between Error

and Truth ; For will any spiritual man conclude this to be an Error, That the same spirit dwells in the Saints as did in the Prophets and Apostles that penned the Scriptures? sure no, though it had been further asserted, that the same spirit dwells in the Saints that dwells in Christ, whilst neither he nor I shall assert that it dwells in the same measure or fulness.

I would gladly know how any come to know the myserie of the Scriptures ; but by the same spirit that gave them forth. And who will contradict those Scriptures that hold out an old *Adam*, and a new *Adam*? Light and Darkness, Christ and Antichrist, Flesh and Spirit? &c. which the Adversary calls Errors : none but such whose eyes are blinded, and whose hearts are hardened through the deceitfulness of sin.

The second thing observable in the Adversaries Pamphlet of invectives, is, that Mr. *Delamain* Preached a Sermon of Terrors at *Bredwardine* ; And that it was his Probational Sermon, as the Pamphleter saith. I hope the Pamphleter is so rational ( though graceless ) if passion do not over-rule his reason, or malice strangle it, that he will ingeniously acknowledge, Sometimes Doctrines of Terrors may be very seasonable and useful, and they too, no less then Gospel Doctrines, as do appear both by the preaching of Christ and his Apostles ; some being *Boanerges* ; so that if Mr. *Delamain* Preached any such Sermon, and had these two ends in it, the conversion of souls from sin to holiness, and therein the glory of God, doubtless he was not too blame.

*not good  
the words* The third Error, as he calleth it, is, that Mr. *Delamain* said he had liberty to become all things to all men, to win some ; are they not the Apostles words, and was it not his practice ? yet know that Mr. *Delamain* never did go about to stretch the text in the practice of anything then might be warranted with the concurrence of other Texts.

Fourthly, The Adversary is pleased to say Mr. *Delamain* believeth not the Literal meaning of the Scripture. This is a most false lye ( as it is expressed in general words ) several Gentlemen wil witness the contrary, as also, the Church whereof he is Pastor, beside many of the honorable Judges before whom he hath often preached ; as confirming all his Doctrines, and Propositions by the Letter of the Scripture ; yet I suppose no knowing man will say, that the text is always to be understood literally



The Pamphleter is pleased to tax Mr. *Delamain* with a fifth thing, which for want of good eyes he calls Error, That a carnal Christian is content to have a heaven without a Christ, without, &c. But a spiritual Christian looks for a God within, a Christ within, a heaven within. By which, to a spiritual understanding, Mr. *Delamain* did not deny the Literal meaning of the Scriptures, or a Jesus Christ Crucified without at *Jerusalem*, as the Pamphleter would seem to infer: But rather pressed to that one thing necessary, to have an experimental knowledge of Christ formed within, whereof I fear the poor man is ignorant; indeed the Pamphleter is excused for his exposition, and I am glad he hath so much ingenuity to confess his ignorance, but sorry that he wants the spirit which dwells in love, the want whereof makes him altogether incapable of judging rightly of God, or of the Saints; for had he the spirit, it would have kept him in such patience and humility, that he would not have dared to speak of the things he knows not.

A sixth thing Mr. *Richard Delamain* is charged with, is, That he is offended at the word Trinity, and to deny the Godhead; this is also a most false untruth, as all that know Mr. *Delamain* can testify.

The seventh thing the Pamphleter taxes Mr. *Delamain* with, is, That he denied the Resurrection of the body, and that the humane nature of Christ did not rise again; This is not the least of lies, for in Jan. 1652. there are some hundreds of Auditors can witness the contrary; Captain *Taylor*, the penner of the aforesaid Pamphlet, being also an ear-witness of several Sermons Preached in *Hereford* Minister at that time, upon that subject; Mr. *Delamains* Text being then in *John* 6. the latter end of the fortieth verse, the words being these; *And I will raise him up at the last day.*

Thus the Adversary goes on, and continues reckoning up a company of Mr. *Delamains* Errors, as he calls them; though he himself poor man knows not what is truth, what is Error, as you may see in his mixing Error and Truth together; yet there is no Error in judgment, in matters of faith, that the dearest friend Mr. *Delamain* hath, nor yet himself will excuse. It would have been an Argument of a mild meek spirit, had he buried them in Oblivion, being not ignorant that Mr. *Delamain* did upon due consideration abandon those that were Errors indeed, as hath been said before; And did both in public Preaching, and private conferences make it a great part of his work to refute all Erroneous Doctrines. Therefore had the Pamphleter

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Error conf  
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phleter been a Christian, he had had sufficient cause to be silent; for if a downright forsaking of them, and open publike refutation of them be not a sufficient sign of repentance and alteration, I know not what is; so that the Pamphleter wanted not some sign to have spared his pen, as he pretends he did want.

It is further added, that Mr. *Delamain* commended to his hearers the reading of Doctor *Behmen*, a German of the *Teutonick* order, Mr. *Colliers* Books, &c. I am confident no Godly Minister or man in the Nation will deny, but the painful Bee, the Sanctified Christian, may suck hony out of those Books, therefore thought not unfit to be read, though never commended to be read by Mr. *Delamain*, as himself and others will Justifie; there being many Erroneous Tenents coucht in them, which I am afraid the Pamphleter cannot uncouch, for want of the spirit of truth; if the Errors of the Pamphleters life were as much brought to light, as he hath done Mr. *Delamains* Errors in judgement, it is supposed, a face of Brasse would not be sufficient for him to outface his wicked actions.

He still continues charging Mr. *Delamain* with another Error, as he calls it; doubtless the man scarce knows his right hand from his left; That Mr. *Delamain* said, there is but one Faith, one Lord, one Baptism, one Truth, one Way, one Lord Jesus: who will or dare say there is any more? I know none so wicked as to affirm more, except the Pamphleter; who it seems to me would have more.

Thus much for Mr. *Delamains* Doctrines, now the Pamphleter comes to his practises. And in the first place he brands him with gaping after filthy lucre; And a little after saith, Mr. *Delamain* began to distil with *Circumlocutions*, community of goods and women: How inconsistent community of goods, and gaping after filthy lucre is: Let rational men judge, and observe the contradictions the Pamphleter abusech himself with; As for community of women, I dare avouch for him, that his soul abhors it, as a most abominable wicked thing; Nay, I have been so far enformed since the Pamphlet came out, of Mr. *Delamains* life and conversation in times past, by divers Godly people in the City, with whom he had fellowship, that he was very blameless, especially in things of this nature.

It seems *Sylus Taylor*, the Author of the recited Pamphlet, for want of other employment, hath taken to task the making of Pamphlets, and for this end hath reserved another Treatise, to set forth the  
Doctrine



Doctrin and life of Mr. *Delamain* in *Worcester-shire*; indeed a good trade in these times: For persons that have more wit then grace, are more fit to make Pamphlets, then to write points of Divinity; because, as I said before, he having not the spirit to distinguish between Truth and Error, Light and Darkness, the precious and the vile, he not considering that text of *Isa. 5. 20. Wo unto them that speak good of evil, and evil of good, which put darkness for light, and light for darkness, and put bitter for sweet, and sweet for bitter.*

The truth is, the Varlet swells so big with venome, that he contents not himself with Mr. *Delamain*, but also he must bespatter others; as Major General *Harrison*, Colonel *James*, Colonel *Rogers*, and Mr. *Weaver*, Justices of the peace in the County of *Hereford*; making them also the objects of his malice, though Gentlemen of quality, and of known integrity, both to God and their Country, having been found faithful to the several trusts committed to their charge; and so faithful to the interest they did ingage in, that rather then they would make shipwreck of their faith, and go against their Consciences, some of them have been content to deny themselves, both as to gain and honor, and yet stil are ready to hazard their dearest blood, and to jeopard their sweetest lives for their Countreyes good, and for the truths sake, whilst the Pamphleter, a known enemy, was in Arms near *Hide-Park*, with *Massey* and *Poines* against the Army, upon their entring *London*; though I must confess there was no great fear of him, as not daring to draw his sword in the face of his enemy, except it were to guard a few naked prisoners; And to be feared, no good friend, when the King of *Scots* came to *Worcester* (though his envious will was bent to slay all before: yet his cowardly spirit would not permit him) as may be sufficiently proved, for all his belying Colonel *James* with a business of running away from *Worcester*: To clear which, and to prove the Pamphleter a lyer, a Lieutenant under the command of Captain *Layn*; to wit, Lieutenant *Whithal*, That the night before the enemy came to *Worcester*, A commanded party of horse was sent out under the Command of Captain *Tarnton*, who fell into their Quarters about *Bendly*, *Miston*, and *Huntlebury*, killed some, and brought away two Quartermasters to *Worcester*, beside other prisoners: And on the morrow fought them in *Ombersley*, within four miles of *Worcester*, making their retreat good to *Worcester*; all this while having none but horse in town, the foot not coming as was expected: And the Town lying all open on

one side; a Counsel of War was called by Colonel *James* and his Officers; where Colonel *James* declared for the keeping of the Town; but weightier reasons being given, that it was not possible for them to hold it, it was carried by the Officers, the old soldiers, in the Negative; But by that time the Counsel of War was risen, the enemy was entered the Town, and by those horse under the Command of Colonel *James* was beaten back again; In which Charge Lieutenant *Whitball* had his horse killed under him, divers other men being killed and wounded: Then according to the result of the Counsel of War, Colonel *James* drew out of the town into *Wigley* field, nigh to *St. Johns* Parish, himself bringing up the rear where they drew up, and staid a while, supposing the enemy would have come on again, but the enemy no more appearing, Col. *James* gave Command to draw off the horse, and to march easily, which they did, himself bringing up the rear for above six miles: And most of this action was, when the whole body of the Enemies horse and foot lay within four miles of *Worcester*; besides, there was a positive order from the Counsel above to quit the town, unless the expected foot came in time; which did not at all come. The Pamphleter might well have spared the inserting this lye in his Pamphlet, for a passage that I shall relate to you, whaever he would make you believe of his valour in the latter end of his Pamphlet; by that his general challenge, it must not be in actions, but in words, his best skill being in that weapon, which is most proper to women. At the last Assizes holden at *Hereford*, two met in *Hereford*, to wit, the Pamphleter, *Sylus Taylor*, and another; And through some provoking words spoken by the Pamphleter, did enforce the other to let him blood in the nose vein, which the Pamphleter took in great patience, as a deserved punishment upon an evil doer, his conscience pleading guilty: Mr. *Matthew Prices* ParLOUR in *Hereford*, if it could speak, would give you a full relation of this Pamphleter's valour, or rather cowardliness: Therefore you valiant *Hectors* come forth and sit in Judgement, and let your sentence pass against him, Coward of Cowards—to perpetuity, the very shame of men, with his peevish face, and pale looks; What less can be done for the memorial of *Sylus Taylor*, or as his wives sisters were wont to call him, instead of *Sylus*—Sille-als, the picture of envy and ill luck.

The next thing the Pamphleter drives at, is to disparage Mr. *Rich. Delamain*, though he cannot do it in reference to his parents, yet it must



must be in reference to his wife. What is it the Devil will not do he will leave no stone unturned whereby he may blemish the persons, or conversations of such as are eminently Godly, who hold out the pure Doctrines of the waters of life: He tells you he took to wife a maid servant of Mrs. Rogers: It is not unknown, that better men then Mr. Delamain, either in respect of discent or estate, hath taken to wife a woman of meaner discent then Mrs. Rogers maid servant that then was, or now is. All the harm I wish Silas Taylor, I would he deseryed so well as the meanest of them, being Gent. of good repute, as is well known, and doth appear, both by their behaviour, and what they have been bred too, though they waited on Mrs. Rogers in her Chamber; And let me tell you, that if the Pamphleter were to marry again, it would be a very hard thing for him to obtain a second wife so good as the wortt of the two aforementioned, take it in what respect you will, I say in Hereford-shire: I am afraid his good wife with weeping eys can too much set her seal to the truth of this. Again, the Pamphleter not only content to disparage Mr. Delamain, but endeavors to defame him, and to that end hath charged him with sporting with one Ginn Clare, whom he doth miscale; The truth is, there was none so active as Mr. Delamain, to have her thrown out of the Church (though she was partly gone before, being gone into the way of rebaptizing) and to bring her to condign punishment by the Magistrate for her misdemeanors; so that in case any such thing had been, doubtless she would have detected him: But who knows but the Pamphleter may be the person that did accompany Jone Clare, during her absence from her husband: Indeed I thought a wise man would have lookt before he leapt, as the Proverb is, and not to have spoken at random from reports and hear-sais, I leave it to the judicious to consider how ridiculous the Pamphleter hath made himself in the repetition of such foolish things, not considerable.

Being still hot in his pursuit, he fastens like a greedy wolf upon the poor innocent Lambs, the Church including all, yet with another contradiction, that he verily believes some of Mr. Delamains Church are truly godly; a goodly piece of charity: the Pamphleter would not only throw dirt in the face of that particular Church, but in the faces of all the Congregated Churches in the Nation, as may be read in his Pamphlet: Therefore let wise men (that are not partial) judge whether the mother of this divelish Pamphlet, being an imitation, or second part of that Hugh and Cry after Vavisor Povel, be not malice, and that in the extreame of it?

The thing by which he would disparage Mr. *Delamain*, is, in being a souldier or Canoneer: whether he was so or no, I know not, but put the case he was; what then? is Mr. *Delamain* any thing the worse? doubtless not amongst impartial wise men; was my Lord Bishop of *Canterbury* the worse to be lik't on, because a poor Cloth-makers son? No. Or is the Pamphleter the worse for being a *Quondam* private souldier? No: Though indeed he deserves not the name of a souldier, much less of a Captain, except amongst the women at *Billings-gate*; Or is a proclaimed squire in the Market-place of *Hereford*, any thing the worse, because heretofore a cowardly Trooper? No. But fools will be meddling with every mans Birth, Education, and Calling, but their own: Mr. *Williams* of *Katalva* can tell you a pretty story of the Pamphleter, about his borrowing of a horse and five pounds, and never paying again.

The Pamphleter goes on in his Calumniation, to make Mr. *Delamain* as infamous as he can; And to that end reckons up many matters acted in *Hereford*, in reference to the Minster, which indeed is too vain to be here inserted, though those things mentioned in the Pamphlet, charged upon Mr. *Delamain*, are not so vain as the wearing of a Surplice, or reading the book of Common Prayer, when going a Processioning with the boys, and writing a book in vindication of such ridiculous Ceremonies, as Mr. *Tombs* did, the great, great Anabaptist, though Mr. *Baxter* by strength of Argument hath made him little little: But if Mr. *Delamain* have done any thing contrary to Law, the Law will require him to make satisfaction, or if any thing that deserves reproof, the Pamphleter, if a Christian, had the Church to complain to, whereof Mr. *Delamain* is Pastor, some amongst whom he says are truly Godly; that if in case they had not dealt with him satisfactorily, then it had been time enough to have divulged him to the world, whilst not any friend Mr. *Delamain* hath, nor the Church, will justify him in any thing wherein he is blameworthy, or deserves reproof.

The Author having lied in so many things, I much question the truth of two following particulars. In the first he says Mr. *Delamain* held three parishes after he was established as one of the Ministers in the Minster, till he was shamed out of them; True, he had the name of some places, to this end, to keep out bad men, and to get able painful men into them; And so did present some to the Committee, that are known, both to be good men, and able Orthodox Preachers;



Preachers; and as soon as he was provided for in the Minster, they were disposed of. Mr. *John Garnands*, whom no man will blemish, except the Pamphleter, being approved of as an able gifted man, had an order for little *Hereford*, and he is not ignorant who had *Am-free*. In the second particular, he fetches in one Mr. *Seabourn*, whom he saith sold bells to purchase with; I cannot tell, I may be mistaken in the man; but I must confess I am subject to believe, that it will be a very difficult thing, if not impossible, for the Pamphleter to prove any such charge against Mr. *Seabourn*. In the Close of his Pamphler, the subject matter of his discourse he drives at, is to adjust Captain *Tailors* innocency, and for that purpose hath taken some pains (as he saith) to search the Register at *Haberdashers-hall*, for an order by which Captain *Tailor* is acquitted and restored to his former trust: But reader, take notice, the order is both without date, and Commissioners names to it, and therefore for ought that I know, and many others, it may be more false then true. And if I might advise the poor wretch, I would counsel him to leave naming the Record in *Haberdashers-hall*, for something that I have been made acquainted with, and to remember the proverb, the more a—— is stirred, the more it will stink: But in the discourse he charges Mr. *Delamain*, and Mr. *John Garnands* with perjury; Indeed I thought the fool had had no wit till now; And now he shews a little, in hiding his name, knowing himself under the lash of the Law, for publishing that which he knows bears an Action in Law; that if proceeded against, would go nigh to cost him his ears, and if in a Court martial, the boring out his lying tongue.

The sum and substance of that oath Mr. *Delamain*, and Mr. *Garnands* swore to, may be attested by more if need require: for I do remember about that time there was a Troop of horse of Col. *Thomlinsons* Regiment quartered in *Hereford*, and received strict orders from the Counsel of War at *London*, to keep strict guards, upon what account was best known to themselves, it being not usual to acquaint the soldier with the cause wherefore. But at that time there was a jealousy of several insurrections to be made by Delinquents and Papists, and in those Counties most likely, that had been most for the King, amongst which *Hereford-shire* was not behind: Indeed it was taken notice of by the Corner, that then commanded the Troop in *Hereford*, That Captain *Silas Taylor* (who knows not himself, being swelled with pride and ambition) had several musick meetings, which did consist

Mr. Seabourn

of Papists and Delinquents: And for the continuance of those musick meetings, did charitably hire a house in *Hereford* for one Mr. *Lock* a Papist, that was in Arms amongst the Rebels in *Ireland*, who was chief amongst them in those musick meetings: These meetings being well considered, no rational man will deny, but they might beget a jealousy, and so occasion them in the Castle to stand to their Arms; The Pamphleter himself confesses, that at one meeting there was ten men and six women; the number was not above as many more that gave the first onset, when the Parliaments forces surprized the City of *Hereford*, being then above fifteen hundred horse and foot in town, and the Castle no doubt but well manned: Therefore not such a poor business to flight, as the Pamphleter would gladly have you believe, whilst such meetings by such persons are ever to be suspected, being well known to be persons very active to carry on such designs. And sixteen being a number sufficient to plot the betraying a Castle, as thirty was to plot the destroying of both houses of Parliament, in the Gunpowder-Treason.

To conclude, I humbly beg, and earnestly desire every good Christian to beware of such Libellers as the Pamphleter appears to be, who makes his memory the loathsome Register of other mens infirmities, making no distinction between the infirmities of Christians, and the Vices of wicked men: For Captain *Taylor* would be vindicated (though by himself) by aspersing and reproaching Mr. *Delamain* and others eminently godly, whose shoes the Pamphleter is not worthy to wipe, in reference to holiness in life and conversation. It is well known, what ever the Pamphleter hath been, or pretended to be, that he never was sound in the faith, for his rottenness discovers it self, in that he is now become a scoffer of the word, a Sabbath-breaker, a Tavern-Haunter, accompanying wicked loose persons, and a common liar; if this were not his ordinaray daily practice, it had not in the least been mentioned; Whereas Mr. *Delamain* is very well known in the place where he now lives to be sound in the faith, blameless in life and conversation, and as much will be testified on his behalf, not only by hundreds that know him in the Counties round about, but also by many in the City of *London*, and particularly those that belonged to the Church of Mr. *Lockier*, who have not forsaken their assembling together, as the manner of some is, but continue in the Apostles Doctrine, Fellowship, and breaking of Bread with Mr. *Cockain*.

But



(11.)

But before I end, two things I would advise. And first to the Christian reader, to call to mind what the Apostle saith in 1 Tim. 5. 19. the words are these, *Against an Elder receive no accusation, but under two or three witnesses.* The Apostle never intended that liars or loose livers should be competent witnesses.

And secondly, I would advise the Pamphleter (whom in my prayer I shall beg of the Lord to deliver him from the gall of bitterness, and the bond of iniquity, which I fear he lies yet in) to take heed, yea, to take heed of justifying the wicked. And of taking away the righteousness from the righteous; the Lord by the Prophet having pronounced a sad woe against such persons as are guilty of such criminal sins, as may be read at large in Isa. 5. 25.

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## Postscript.

I Had not used retortings, but a little to lay open the deep hypocrisie of the Pamphleter (wishing rather his conversion then his destruction) he being more guilty of worse things, though of another nature, then those things mentioned in his Pamphlet, though neither altogether free from them; The Apostle speaks home to such persons in Rom. 2. from ver. 17. to 29. The Lord help him to make a good application: I must confess it is not according to the teachings of the spirit of God; nor yet ought to be the practice of the Saints to seek revenge, either in any measure, or in any sort: Therefore I crave the pardon of good Christians for any thing that may savor of weakness: Though men of the world say it is good to pay a man in his own coin, yet am I resolved in myself, not further to answer any such lying Pamphlets of Silas Taylor.

The nature of the Pamphleter is discovered by the Anagram his name affordeth.

The name \_\_\_\_\_ Silas Taylor

The Anagram \_\_\_\_\_ is a lost liar.

F I N I S.

